

The Press and General Review

SUNDAY TRAVELLING.

"Nothing is said about the transmission of the mail or the transaction of Post Office business on the Sabbath. We must confess that we deprecate legislation on these points—Honoring as we do the conscientious scruples of those who are endeavoring, both in the mother country and in this Province, to procure restrictive enactments, we are unable to perceive the conclusiveness of their reasoning, and are content to leave the matter in the hands of Government.—*Montreal Pilot*

The above remarks we take from the *Montreal Pilot* who uses them in commenting upon the new Post Office Bill. We heartily concur in them, and we deprecate legislation upon matters of conscience, as much as our contemporary. Whilst we disagree with all violation of the Sabbath, we do not coincide with that puritanical cant which would enforce outside observances, and make them stalking statues, covered with the garb of hypocrisy. If the stage-coach is to be stopped on Sunday, the private carriage must also be locked up—and we are doubtful whether the walk for pleasure should be permitted. Legislators step beyond their duties when they interfere with such matters. If they do not muddle in this, let them bring in force the "Blue Laws" of New England, and so hold out a premium for the steal thy sin accompanying them. We are surprised at seeing men advocating the rights of conscience, and the stoppage of Sunday travelling, &c., in the same breath. There is not much consistency in that.—*Hamilton Journal & Express.*

We regret very much to find such remarks appear where they do. The *Journal & Express* drags in the Blue Laws of Connecticut, we think, very unnecessarily. No one asks that pains or penalties should be placed on the non-observance of the Lord's day; all that is sought is that Government officials shall do no work that day—that the Canadians, as a people, shall respect the Christian Sabbath. It might trench on the "rights of conscience" to compel a man to work on Sabbath, but how any Government clerk can be disturbed in conscience because he is debarred from working on that day, or how any other person can be so troubled because his neighbor the Government clerk is so debarred, we confess we cannot see. As to the argument that to "enforce outside observance" is "puritanical cant," and covers men with "the garb of hypocrisy," we shall not attempt to meet it. If it be puritanical cant to obey an express command of God, that no man shall work nor allow his cattle to work on the Sabbath, we imagine the Sabbatarians will be little incommoded by the sneer. The Sabbath observance advocates do not ask the Government to punish individuals for breaking the Sabbath—but they ask the Government not to break it themselves.—We heartily join in that request, and we trust that those who have taken up the subject will not rest content until they obtain their fullest demand.

We think no Government office of any kind should be opened on Sabbath—that no mail-contractor should carry public mails on Sabbath—that no canal lock should be opened on Sabbath—and that no toll money should be taken on the public roads on Sabbath. There is no halfway-house in this matter. Either we must recognize God's law in its full extent, or set it aside. Few men will seriously affirm that any one will be injured by obeying any command of the Decalogue; but we have nothing to do with consequences. The sceptic will keep the Sabbath, because the very constitution of our frames requires one day of rest in the seven, because the very beasts of the field must have it; but the Christian is not left to doubt in the matter,—he has but to obey. We do not believe in a "national conscience," but we do not believe in the national representatives having consciences each man for himself, and we do think that when the test comes a large proportion of the members of the present Parliament will not be ashamed to confess that they respect the divine Law.

We know all the "evils" which will attend the carrying out such "extreme views." Merchants would want their letters "a whole day."—English letters might not be applied to for a whole week—an affectionate parent might not hear that his child was dying in a neighboring City—special evidence in a law suit, just come to light, might arrive too late—all the ramifications of business, of war, of love and pleasure would stand still for twenty-four hours! Well and what then! How do we get along in winter when the Steamers are stopped?—How did we manage when we had scarce a stone road, few steamboats, no railroads, no telegraph, no Atlantic steam navigation? We never met a man yet who would say when put on his good faith that he would suffer pecuniarily by the stoppage of the mails on Sabbath. Incommoded we admit, many would be—*annoyed* a little perhaps—but who dare plead such an excuse for Sunday desecration?

Every day brings us fresh proof of the necessity of the Sabbath Observance movement. But the other day a steamer commenced plying between Toronto and Hamilton on Sunday. The excuse for it, was that the mails must be carried.

The people submitted to that, and we suppose the number of persons who encouraged the experiment by making Sunday trips has given a hint to other steamboat proprietors: and accordingly we find a regular steam boat excursion for Sabbath week, announced in yesterday's *Colonist*. The advertisement is addressed to "our over-worked legislators and citizens," and says: "On Saturday, the 13th July, the Steamer will leave the Western Hotel, Wellington Street, at 7 1/2 o'clock A. M., conveying passengers to Holland Landing in time to take the Steamer by 2 o'clock P. M., which will land them at Barrie early the same Evening. The following day (Sunday) the Steamer (*Deaver*) will proceed to Orillia, at the extreme end of Lake Simcoe, and make the tour of the Lake, landing the passengers in time to reach Toronto, the same evening, if they desire it."

The words "Sunday" and "Beaver" were placed there by us. We regret to observe that the *Colonist* commends this Sunday excursion and especially so to the representatives now in Town. We sincerely hope that not one member of Parliament will feel himself at liberty to dishonor his position and set so evil an example, by being present.

The success which has attended the movement in England, should strengthen the hands of those earnest in the cause here. They have got all in England—we shall have it here too.—*Globe.*

COMMENDATION OF A PAMPHLET FOR THE PEOPLE.

One encouraging feature of the age is, that it is one of enquiry. The present is a reading age, a thinking age, an age in which the echoes of the voice of *all slaves*, groaning for birthright and just liberty wax louder and louder. The work which I am about to recommend, speaks in thunder tones in behalf of ecclesiastical bondage. The pamphlet is entitled "Four short Lectures on Church government, by Rev. Thomas Goldsmith." I wish to direct the attention of the people to this valuable and decidedly cheap little work. My attention has often been caught by the following caption, "A book for the people," but upon examination I have frequently found that these "Books for the people" were of the most worthless character, and many of them "only evil," such works as should never be permitted to enter a parent's house, much less to fall into the hands of the young. Now, I think, that in this book making and book-reading age, every parent should supply his family with good, useful, and interesting books. This is, I think, the best way to prevent the printing, publishing and reading of ludicrous novels and other trashy publications. Where people have a taste for reading, books of some kind will be obtained, and it often happens that for want of proper books, those of the wrong kind are used. I have heard the cost of the outlay, sometimes alledged as a reason for not obtaining books of the right kind, for it not unfrequently happens that drossy works can be obtained for little or nothing, but valuable works are held at a higher price—no marvel at this. But this is not the case with the above pamphlet. Its extremely small price—sevenpence half penny—places it within the reach of all. And I do not hesitate to say, that these lectures should be found upon the centre table of every household connected with the Methodist Church.—The motto of the best Canadian Statesman is, "Responsible government for the Canadas." And the motto of New Connexionism is *Responsible government for the Methodists*. This principle is ably advocated in the above work, indeed, while I must admit there are few a things in it which I disapprove, yet the work, taken as a whole, is admirably calculated to achieve the object which its author appears to have had in view in its publication, namely, the full, complete, and eternal emancipation of the Methodist laity from under the galling, though rapidly declining yoke of priestly despotism.—The first lecture, which is preliminary, is on "The Pacific Spirit of the Christian." The second contains "the language of Inspiration," the third, "the Testimony of History," and the fourth, "the voice of reason upon the little known, less studied, and still less understood, subject of Church government." I obtained, at my own cost, from the author of the above work, I think *fifty six* copies, and have disposed of them all. I would recommend Methodist clergymen to purchase several copies of the above pamphlet, and take them round with them to their appointments, and let the people know the character of the work, and they will purchase them. Here let me say, that all who are in favor of a liberal, reasonable, and scriptural Church government, but

especially New Connexion Ministers should use every exertion to give this pamphlet a wide spread circulation through this Province. EXAMINATOR.

THE SABBATH AND THE POST OFFICE.

From the *Montreal Presbyterian*.

As the control of the Post Office department is heretofore to be vested in our Provincial authorities, the present is a suitable juncture for endeavoring to prevent letters being distributed and the Post Offices open on the Sabbath.—Prosperity cannot be expected to attend the people of any country, unless they, as a people, recognize the authority of the Divine commands, and endeavor to yield them obedience. One of the most positive commands is the observance of the Sabbath, and there is no excuse for any legalized disregard of it.

The opening of the Post Office on the Lord's day, presents great temptations to men of business, and their minds become distracted with the cares of every day life, and unfitted for more sacred duties, if yielding to those temptations, they have read or even skimmed through their business correspondence on the Day of Rest.—Besides the opening of the Post Office leads to more or less desecration of the day on the part of the officials and other persons connected with its management.

In Britain the Religious feeling of the country is now thoroughly aroused in opposition to a change in the management of the London Post Office, which required a large number of clerks to attend on Sabbaths for the purpose of assorting and preparing several hundred mailbags for transmission to the country offices.—An unavailing protest was at once made to the Government, and a determined effort is now going on to effect a thorough change in the whole system in regard to the Sabbath, and to make it from one end of Britain to the other the Day of Rest—the Holy Day—the Day when the busy hum of business shall entirely cease; the engineers and the fireman shall not be compelled to urge on the locomotive or the steamer to secure the transmission of the mails, and the Clerks in the Post Office shall not be compelled to break the Sabbath to satisfy the craving desire of some for excitement, the morbid anxiety of others to hear something new, or the restless activity of the man, who has not a thought beyond his business. We see no good reason why the Post Office should not be closed, and the transmission of the mails suspended, on the Seventh Day in this Province. In the adjoining Union no serious inconveniences are found to result from such a suspension of Postal business; and, whatever excuses there might once have been for the practice, the rapidity of communication by telegraph obviates any inconvenience which would result from arresting the progress of the mails along the leading routes. Several of our contemporaries have already pronounced in favor of a total cessation of all Postal labor on the Sabbath, and we hasten to throw any influence we may possess on the side of Sabbath observance. Last winter we called attention to another legalized abuse of the Sabbath, for we believed then, as we do now, that communities, as well as individuals, cannot expect the rich blessings of prosperity to be continued to them, if they neglect and contemn the observance of that Day, which the Lord blessed and made holy, to be a Sabbath unto Himself.

The voice of our Christian people should be clearly and unmistakably expressed by petitions to the Legislature; and a united and resolute effort should at once be made, to prevent the guilt of a perpetuation of the present system being fixed upon the Province by those having authority over it.

BURSARIES TO DIVINITY STUDENTS.

From the Same.

Among the subjects that, we should hope, will engage the attention of the approaching Synod, is, the endeavoring to enlist the members of our Church in a combined effort to train up a native ministry in our midst. Every day's experience brings more forcibly home to us the conclusion, that we must henceforth look within our own borders for the chief part of the supplies for our vacant pulpits; not indeed because the Church of Scotland is unwilling to extend to us her aid, but because she is unable to do for us all that she would wish in consequence of the numerous claims upon her. We must then endeavor to train up a ministry composed of young men, who are willing to devote their lives to the proclamation of the glad tidings of great joy to thirsty souls. There are two methods of attaining this most desirable end, which suggest themselves to us: the one, the erection of Congregational Bursaries by the various congregations, who might themselves select a suitable recipient of their assistance; the other, and the one to which we at present incline with most favor, is the formation of a general fund, to be raised by subscriptions and collections in all the churches, and to be managed by a board, as is the Widow's and Orphan's Fund. There is much to be said in favor of both of these suggestions; but, if either of them or any other be adopted, we hope that the formal sanction of the Synod will be given to it, and that ministers and people will unite in an earnest, energetic effort to accomplish this good work.

Ecclesiastical.

DRUMMOND AND GOULBURN CIRCUIT.

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Fifth. As to our Quarterly Meetings they have been seasons of refreshing from the Lord, at two of them the work of God broke out in a remarkable manner; sinners were converted, penitents pardoned, and souls "justified freely by His grace." The Quar. Con. need very much improvement—the brethren are not sufficiently awake to the necessity of a full attendance, yet our meetings have averaged sixteen members of the Quarterly Meeting board at such sittings. I am sorry to say that the business is not conducted with that ability, dignity, solemnity, wisdom, and zeal that should characterize men assembled to do business for God in the service of His church, yet I am thankful that I have it in my power to add, that in this respect, there is a *decided improvement*; in this matter, therefore, as well as in most others; we undoubtedly, at present, occupy vantage ground over the past.

Sixth. As to the finances of the Circuit, there is a bad deficiency, owing in part, to the fact that all those who were returned as members were not members, and therefore did not feel it to be a duty to pay their regular disciplinary claim, and owing secondly to the fact of the present depression in the money market, and the consequent hardness of the times. Another great cause of the shameful deficiency in our finance, is the fact that the system of quarterly payments, as wisely ordered by the discipline, has never been introduced among the people until the present Conference year, and the result is, that not one-half the proper claims of the ministers travelling the Circuit have been met; this undoubtedly looks bad, very bad. I do not publish it to frighten good preachers from coming here next Conference year; but to let truth be known. As to next year, if the preachers will only continue as we have done to carry out the provisions of discipline, there will be an increase in the finances that will astonish the Conference. If we had the same number of members at the beginning of the ecclesiastical year, as we now have, and if every member had only paid his *Quarterage*, it would have made a total *nearly sufficient*, without a grant from the Mission funds, to meet all the demands of the Ministry, as allowed by the discipline of the church; and from five years experience in the Itinerary and nearly four in the Superintendency, I am led to the conclusion that there are, *to, if any*, members upon our Circuits who cannot afford to pay one shilling and three pence per quarter for the support of that Ministry which has either brought them to the fountain of salvation, or instructs them in the way to heaven.—Through past neglect, the members upon this Circuit are ignorant, I fear, of their imperative duty, and Christ's appointed responsibility in this matter. Had the members, from the beginning, been accustomed to pay the regular quarterly claims of discipline, they would have tried to make provision for so doing, but *because they were not*, they have not made the necessary arrangements to meet the regular quarterly demand upon them. Again, in taking into account the deficiency in our finances, it should be borne in mind that the greatest part of our work is *purely missionary*; that many of the people are not only placed in hard, but even painful circumstances. The last living creature that one of our members possessed, not long since, (a cow) was driven from his door to sell, in order to get a bit of food to save his children from starvation; yet there are some upon the circuit doing comparatively nothing, who might give pounds for the pence which they give; and how any person who has taken upon him the voluntary recognition of church membership, can meet in class with the Pastor, whose wants he has never made an effort to supply, so not even by paying his regular quarterage, is more than I can tell. The book divine declares, and would that all our no-quarterage paying members did think of it, "that they who preach the gospel should live by the gospel," and likewise asserts that "the laborer is worthy of his hire." And to whom is a Methodist Minister to look for support, if not to those to whom he preaches, and especially to those who are in class? Let every member pay, at least, his quarterage when he receives his ticket, and we will, in a short time, have the reproach which now hangs upon some Circuits, that of defrauding Ministers and their families, wipe it off, and the prosperity of the Circuit will be the result. This Circuit has suffered, and does suffer greatly in money matters, for the want of an addition of energetic business men, to attend to the financial affairs, but in regard to this the Circuit is *progressing*.

Seventh. As to our Missionary Meetings. Were I a Calvinist I would believe that disappointments were "decreed from all eternity" for this Circuit. *As usual none of the appointed deputation attended*, except the Rev. John Simpson, and he only for one night, on his way home, after paying a visit to his father-in-law's family. I suppose he thought he would make up for his not attending the other meetings, by giving us a superior speech as the last, which he did, I believe, in the estimation of all who heard him. Our old undaunted, and ever at his post, friend, the Rev. John Shilton, came out to my assistance, though not appointed, and my colleagues being otherwise employed, he could pass through the Circuit, and obtained, in collections and subscriptions, over *ten times* the amount of last year for Missionary purposes.

Eighth. As to my colleagues—unlike some with whom I had to do, I have brothers Curry and Wright to be brethren and friends in whom I can confide with the utmost confidence—true yoke-fellows, and efficient laborers in the vineyard of Christ. They are both greatly beloved by the people among whom they labor in word and doctrine; and I am confident did the Conference see proper to send one or both of them back to this Circuit, they would be received with open arms by the people.

Ninth. As to the numerical state of the Circuit, it is vastly superior to that of last year. We have increased the number of appointments—our congregations are encouraged, and I am happy to add increasingly large. At several of the appointments there was manifested a